MY INNER LIFE: Being a Chapter in Personal Evolution and Autobiography. By John Beattie Crozier. London: Longmans, 1898. Pp. xix., 562.

There is but little in Mr. Crozier's chapter in Personal Evolution and Autobiography (why "in"?) which concerns the moral philosopher. Not that the book is destitute of interest, but the interest is hardly philosophical. The first part of it contains an ample account of the author's childhood and upbringing in an out-of-the-way part of Canada. There is much description of his youthful sports and escapades, tobogganing, robbing pigeon-roosts, molestation of negro prayer-meetings, and strange experiences of a drunken uncle, who became less interesting in his later days as a total abstainer. Altogether, one is strongly reminded by these twelve chapters of Mark Twain's immortal romances "Tom Sawyer" and "Huckleberry Finn." After a very desultory education, in which the author seems to have suffered much from the incapacity of his teachers, he drifted into medicine, came to England, settled into a London practice, and after long struggling achieved recognition as a philosophical writer. Such has been the outward course of his existence. As a literary man and a thinker, he began with an interest in phrenology, in which for years he had implicit belief; spent several months in learning great quantities of "high-sounding, many-syllabled words,"—verbiage for verbiage's sake, an epoch which has left a permanent mark upon his literary manner; became completely enslaved by the Spencerian system, in which for many years he could find no chink or flaw of inconsistency (!); but finally circumvented Mr. Spencer to his own satisfaction, and thus recovered the "Ideal" of which materialism had robbed him. The only chapter of the book that really touches on philosophy is that entitled, My Contribution. The ethical gist of the contribution is that there is in the human mind an element of divine origin which pronounces authoritative judgment on moral values.

As the foregoing remarks are intended to indicate, Mr. Crozier is not to be regarded as a great thinker. But he has a genuine enthusiasm for his subject, and a flow of language which might have had a literary value, but for its extreme redundancy. It is impossible to be angry with him; and if his intellectual training had been more fortunate he might have done good work, for he is on the right path in the main. The tone of his book is wholesome, and his writings must appeal to a certain section of the reading

public, if we may judge from the success of his previous works and the extensive press notices accorded to the present one.

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CHARLES KINGSLEY AND THE CHRISTIAN SOCIAL MOVEMENT. By Charles William Stubbs, D.D., Dean of Ely. London: Blackie & Son. Pp. viii., 199.

Dean Stubbs has written a suggestive book, full of the spirit of the Christian Socialists, but one, nevertheless, which contains too much about the Christian Socialists to make it a satisfactory life of Kingsley, and too much about Kingsley to make it a satisfactory account of the Christian Socialists, as the author himself admits. It is, notwithstanding, to be welcomed as a stimulating introduction to an attractive and effective social movement, with which many great names are identified. One last word of complaint. The book seems to me to contain too many quotations; yet it cannot be denied that they are generally apt.

Chapter I., in which the writer deals with the philosophical and religious basis of middle-century socialism, and attempts to trace the forces initiated by Maurice through their changing forms to the present day; and Chapter VI., in which some account is given of the personalities and influences of those who formed the group of social thinkers and dreamers to which Kingsley belonged, appear to me the most valuable portions of this work. In dealing with the first subject, another writer might have laid less exclusive emphasis on theology, and have given less prominence to the doctrine of the Incarnation. The author's views on the connection between the opinions of Maurice and those expressed in parts of "Lux Mundi" are exceedingly interesting.

Finally, in this volume we have a vivid and, I am inclined to think, a correct representation, necessarily sketchy, of Kingsley's character. In estimating his hero, whether as thinker, enthusiast, novelist, or poet, Dean Stubbs is kindly just. But, with reference to Kingsley's socialism, it would, perhaps, be truer to say not that "the only revolution which Kingsley desired to see was a moral and religious revolution, not a political or a social one" (p. 116), but that he hoped for a political and social revolution based entirely on a moral and religious one.

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